



ASTROLOGERS ROUTED. J. A. 1659.









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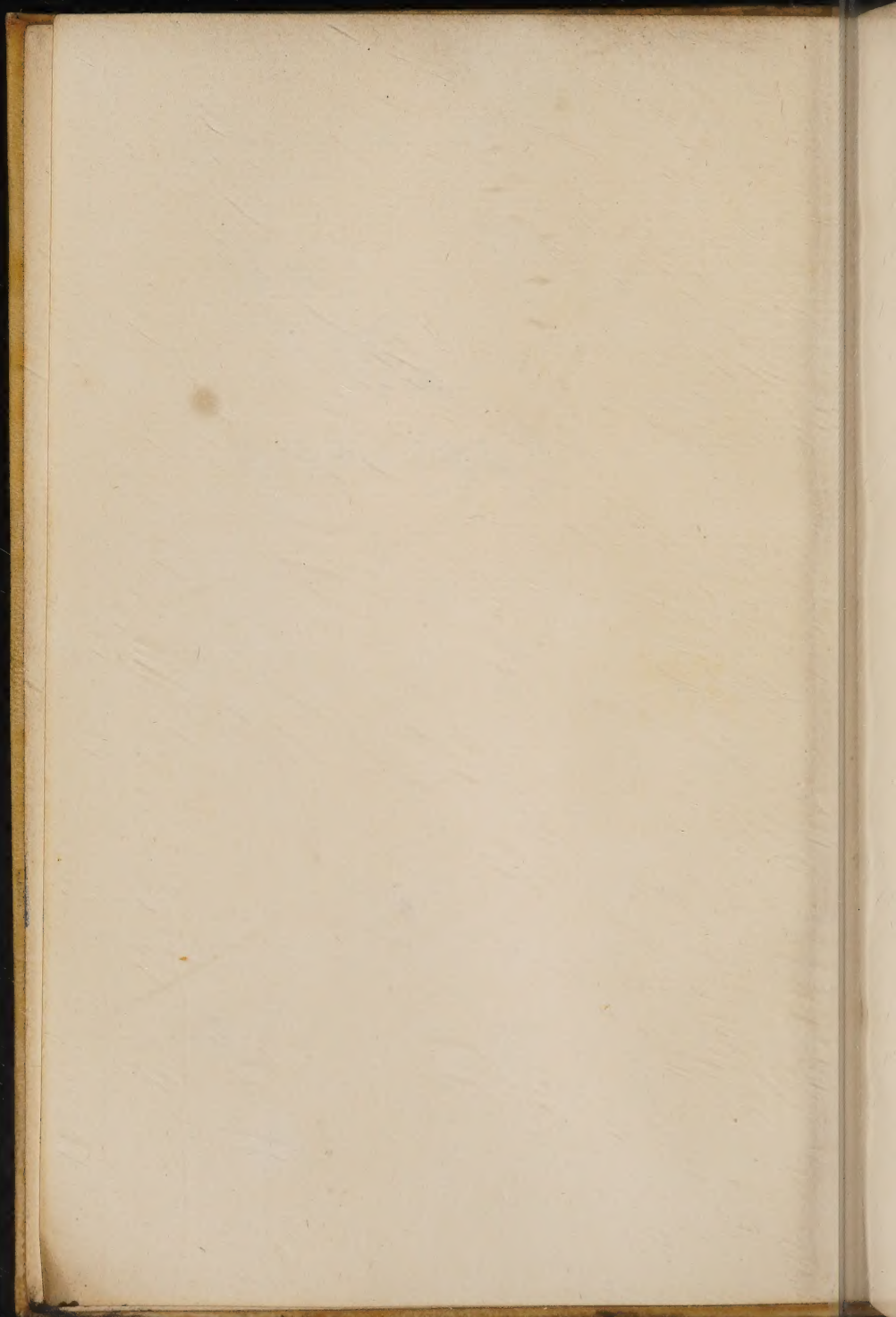
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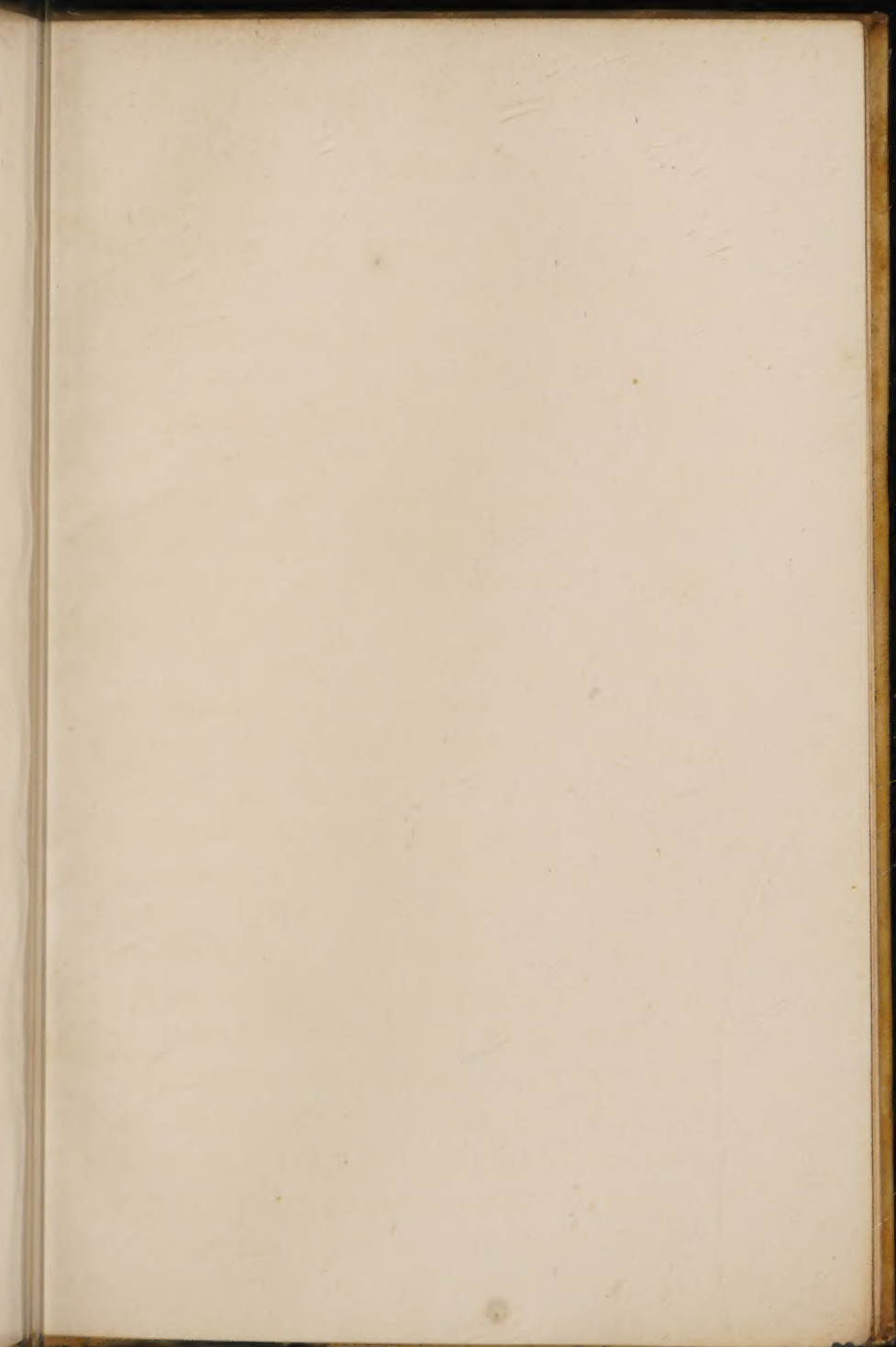
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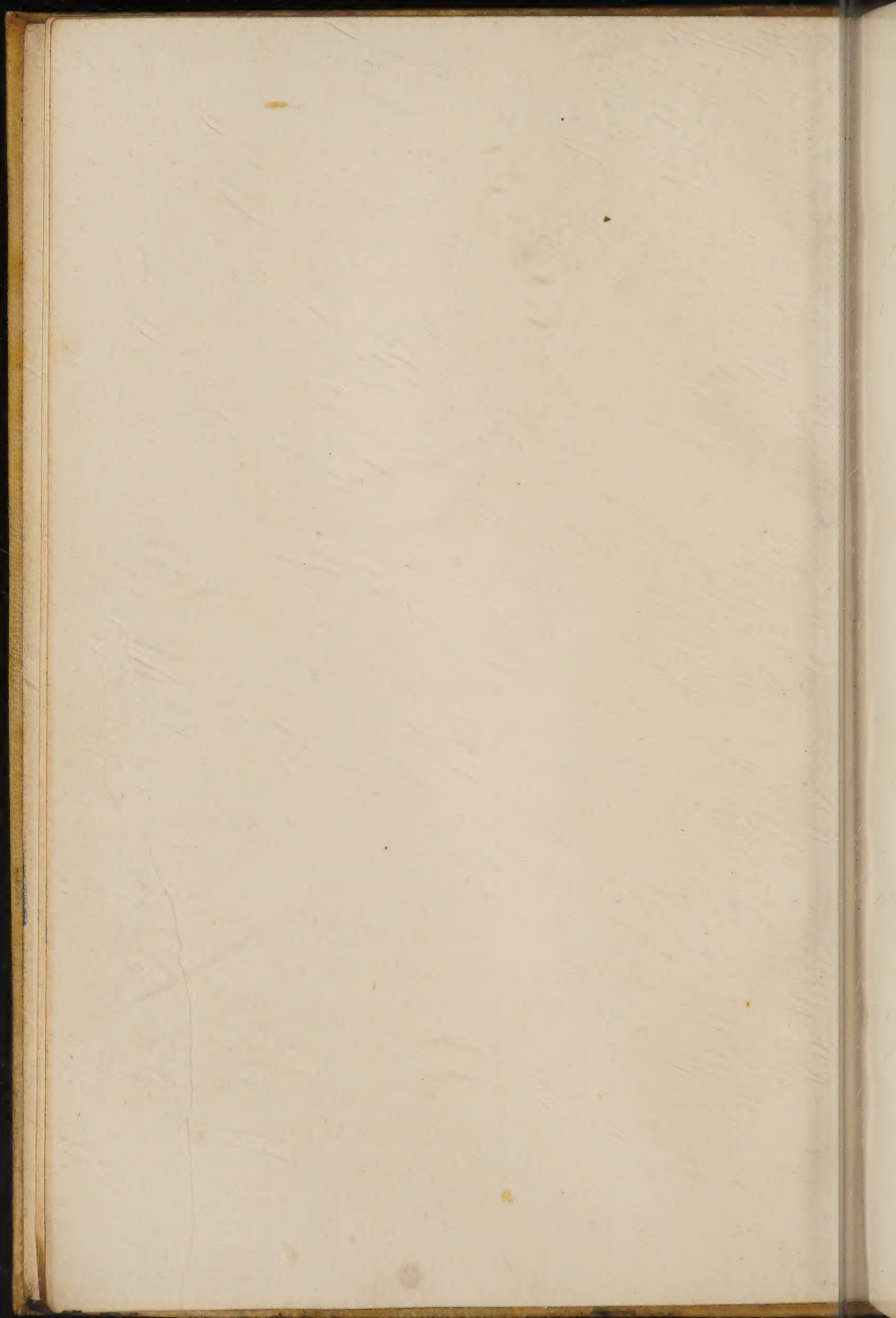
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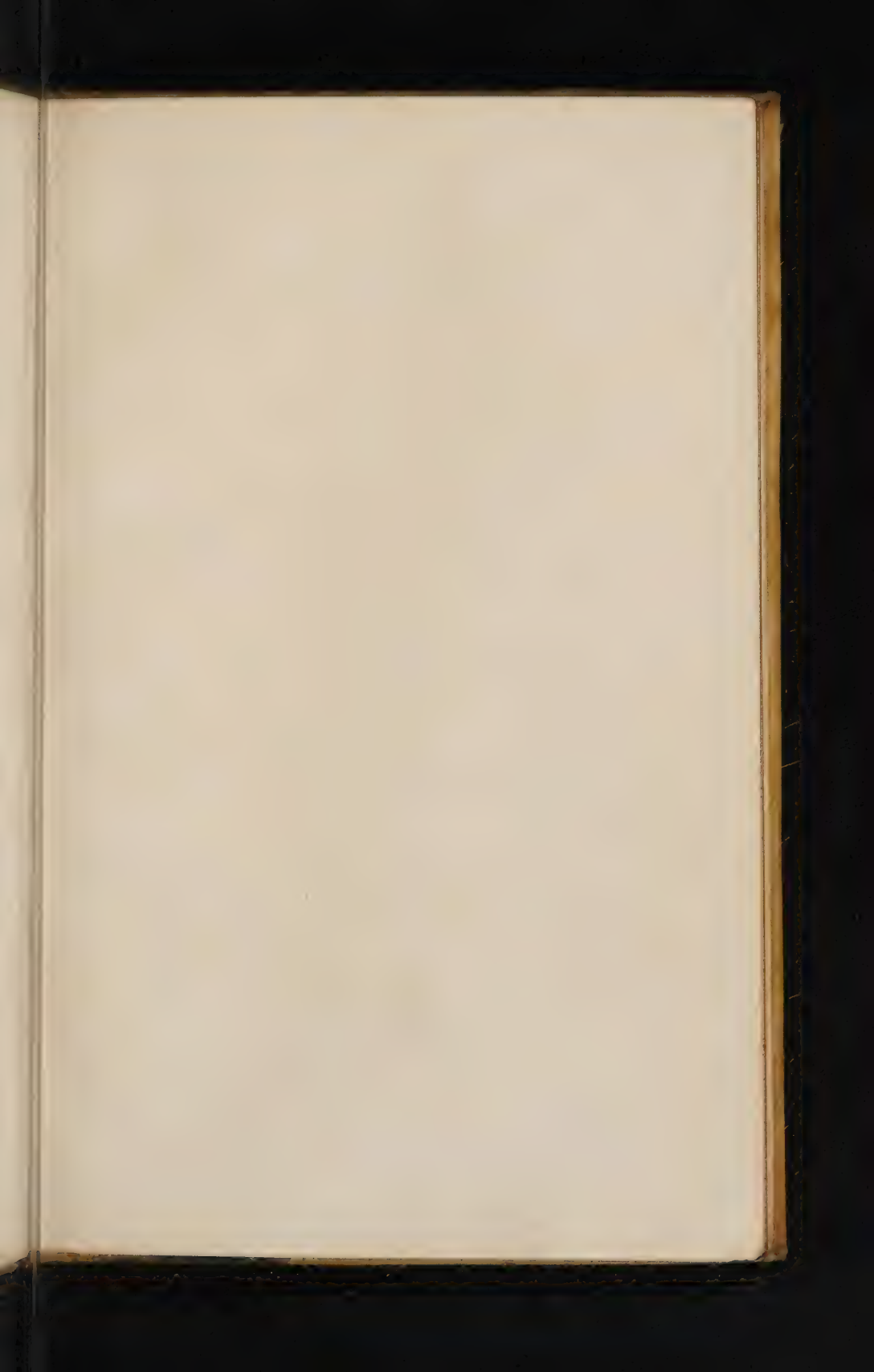
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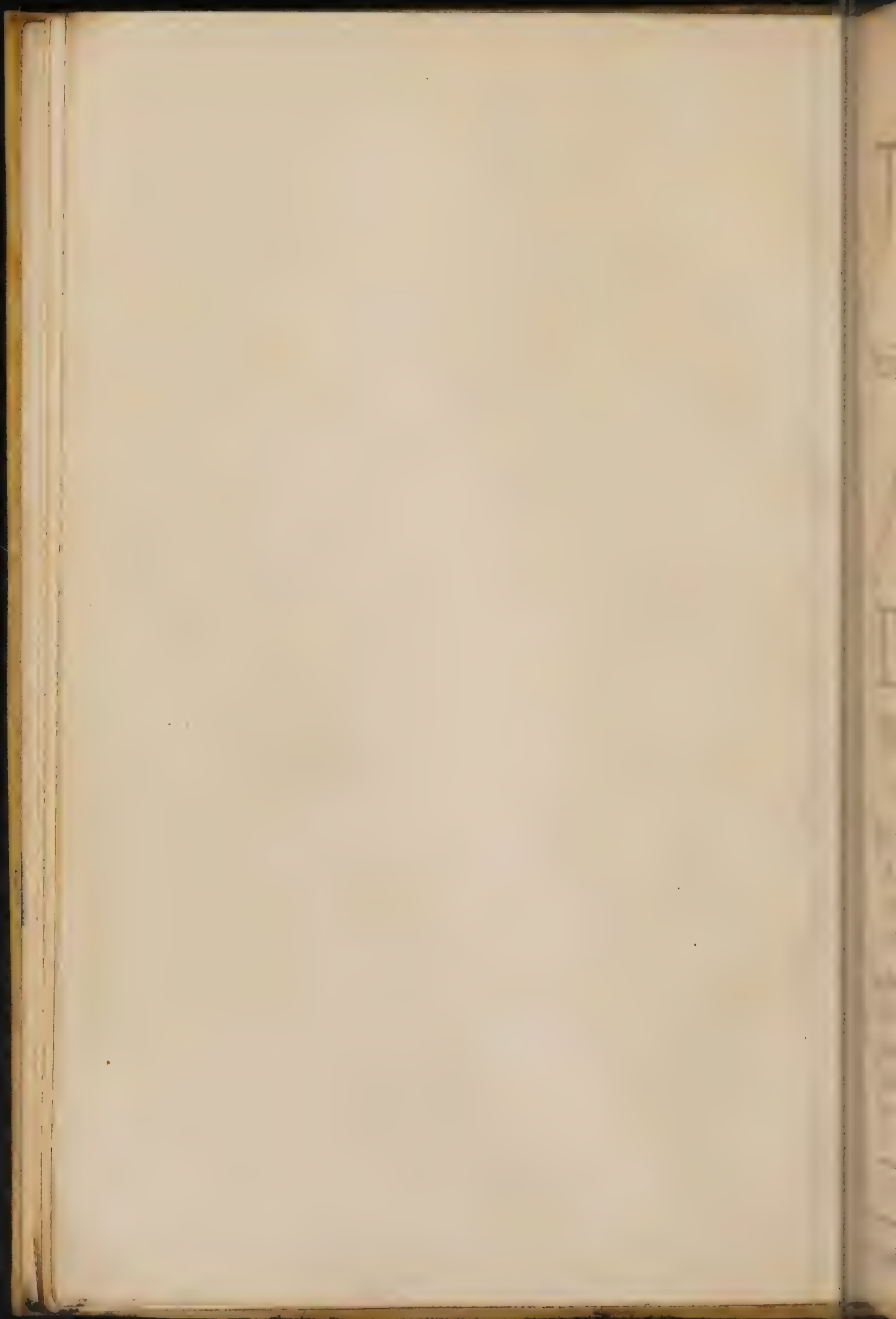












*Judicial Astrologers*  
**Totally Routed,**

And their Pretence to  
 Scripture, Reason & Experience,  
 Briefly, yet Clearly and Fully

**ANSWERED.**

Or a Brief

**DISCOURSE,**

Wherein is clearly manifested, That Divi-  
 ning by the Stars hath no solid Foundation.

In the First Part of this Book are several Cases of  
 Conscience Answered, both from the Word of God,  
 and from the Experience of Eminent Divines of differ-  
 ent Judgments.

In the Second Part of it, are the Maximes of Judicial  
 Astrology Examined and Answered; and many Emi-  
 nent Examples added, of the Frustration of the To-  
 kens of these Liars.

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Published by *J. A.* for Publick Good.

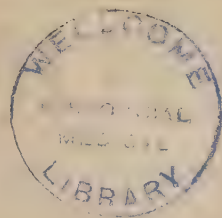
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*Jer. 10. Isai. 44. 25.* Read the words.

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Printed for *John Allen* at the Rising-Sun in *St. Pauls*  
 Church-yard, 1659.







THE  
BOOKSELLER  
to the  
READER.

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Courteous Reader,

**I** Have once more ( by the Providence of God ) published a second Impression of this little Treatise, against Judicial Astrology, a practise if seriously considered, doth not only undermine the Providence of God, ( that works all things according to the counsel of his blessed Will ) but also cut in under the Sinews of common prudence, & laies a man open to the practise of the vilest & wickedest actions.

The Book is divided into two Parts. The first

consisting of several Cases of Conscience concerning Judicial Astrology, answered from the Word of God, and from the experience of eminent Divines, who in their generations were bright and shining Lights: And how much the godliest Divines of our Nation, ( of different judgments ) have spoken and written against the practice of it, of late daies, is very apparent.

The Second Part of this Book consists of several grounds and reasons by them alledged, w<sup>ch</sup> are clearly answered; and their pretence to reason and experience of no value. To which is added some rare examples of the frustration of the Tokens of these Liars; whereby their pretended Art to all Generations has been rendred odious.

The former Part of this Book finding a general acceptation with the Judicious, ( and Gods wonderful deliverance of me from so great a snare, when I was for many years a Student in this abominable practice of Judicial Astrology ) These considerations with many others, as so many Alarm's to awaken me to my duty, viz. to manifest and declare to others the odiousnesse of this practise, so much displeasing to God, and a trouble to the Consciences of those that have the power of Godlinesse, desiring to wait upon God in all those waies that are pleasing unto him, and leave the successe of all dispensation to his wise Providence. I have with relation to the  
premise.



premises, published a second Impression, With additions ; to the end, that the reading over of this small Tract, may be instrumental to recover such from the practise of it that are Students in it, and to perswade others whose minds are too inclineable to the study of it ; my humble request to them both is, that they would flee from the practise of it, and shun all the occasions leading unto it, knowing the Waies of it lead to the Chambers of death.

That this little Book may ( through the Blessing of God ) attain these ends and purposes intended, and that God in all things may be glorified through Jesus Christ, shall through his Gracious Assistance be the desires, prayers and endeavours of him who is willing to acknowledge himself unworthy of the least of Gods Mercies, yet is willing to subscribe himself,

*Thy cordial friend to his power,*

O<sup>c</sup>ob. 19,  
1659.

John Allen.

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An advertisement to the Reader.


There is lately published a Book worthy of thy perusal, called the *Vanity of Judicial Astrology*, by that Learned Schollar and Mathematician, *Petrus Gassendus*, Mathematical Professor to the King of *France*.

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*Questions, and Cases of Conscience about  
Astrology, and Seekers to Astrology.*

Quest.  *HO are Astrologers?*

*Ans<sup>w</sup>.* Such as gaze on the Heavens, to read the fates and fortunes (as they term them) of men and States, persons and people in them, and to foretel from thence what good or evil shall befall them; such were of old held in high esteem with the *Babylonians*, Dan.1.20. & 2.2. & 4.7. & 5.7, 11, 15. Also with other Nations, Dan.2.10. and with the ungodly Jews, *Isa.* 47. 13, 14, 15. with whom they did consult about their weighty affairs, because they took upon them to foretel things to come. They are called *Star-gazers*, and monethly *Prognosticators*, *Isa.* 47. 13. They are joyned with *Magicians*, *Sorcerers*, *Caldeans*, Dan. 2. 2, 10. *Soothsayers*. Dan. 4. 7. *Wise men*, Dan 5. 15.

Quest. *How may it be proved that this kind of Divination<sup>s</sup> is unlawful?*

*Ans<sup>w</sup>.* First, That which the Word of God condemns as a grand offence, is not to be practised, countenanced or tolerated: But divining by the Stars is condemned by Gods Word: as Deut. 18. 10, 11. *There shall not be found amongst you any one that useth Divination, or an Observer of times, or an Enchanter, or a Witch, or a Charmer,*

or a Consulter with familiar spirits, or a Wizard, or a Necromancer : for all that do these things are an abomination to the Lord. And the looking after them is expressed by going a whoring after them, Lev. 20. 6. So Isa. 2. 6. Thou hast forsaken thy people the house of Jacob, because they are replenished from the East, and are Soothsayers like the Philistines. And Isa. 47. 13, 14. Thou art wearied in thy counsels: Let now the Astrologers, the Star-gazers, the monethly Prognosticators stand up, and save thee from those things that shall come upon thee: Behold, they shall be as stubble, the fire shall burn them. God forbids his people to learn these Arts, Jer. 10. 2. Thus saith the Lord, learn not the way of the Heathen, and be not dismayed at them. They are called Liars, Isa. 44. 25. That frustrateth the tokens of the Lyars, and maketh the Diviners mad. Such are reckoned up with other Diabolical Arts, as being of the same kind, Dan. 2. 2. & Acts 19. 18, 19, 20. — Many which used curious Arts (such as this is) brought their books, and burned them before all men, and counted the price of them, and found it fifty thousand pieties of silver, &c. and this is ascribed to the power of the Gospel, v. 20.

Secondly, That Art whereby men assume to themselves what is peculiar unto God, must needs be sinful, neither to be practised, countenanced, nor tolerated: But this is done by such as take upon them to divine of events to persons & Nations by the Stars; therefore, &c. The Major is clear from Isa. 41. 22. Shew things to come hereafter, that we may know that ye are gods: where we see that knowing, and declaring things to come, is as peculiar a prerogative of God as to know mens hearts.

Thirdly, That which withdraws the heart from God the Father, and Christ the Son; from considering the works of the one, and heeding the words of the other, is an evil not to be practised, countenanced, or tolerated: But Astrological predictions draw from God and Christ. Therefore



fore. &c. The Major is evident: Not to consider Gods works, is a sinful omission condemned, *Isa. 5. 12.* and the Apostle is as severe against every one that withdraws from Christ, *col. 2. 8, 18, 19.* Now that these Prognosticators withdraw mens minds from Christ, may be gathered from that opposition that is put between them by *Moses, Deut. 18. 10. to 16.* where they must not hearken to Sorcerers, that they may hearken to Christ: and whilst men ascribe succesful good or bad to the Stars, they withdraw their mindes from beholding God in his works.

Fourthly, That which is false, delusive, & uncertain, is not to be practised, countenanced, or tolerated: but such is foretelling things by the Stars; therefore, &c. That they are false, is clear, *Isa. 44. 15.* That frustrateth the tokens of the Lyars, and makes the Diviners mad. If they speak true at any time, it's more by hap than skill. For though Eclipses of the Sun, and Moon, and Conjunction of other Planets may be certainly foreknown; yet there is no such certainty of the effects, that we may divine thereby, for they are but general, partial, and remote causes of Events in States, and affairs of men: and there is no certain connexion between Causes general, partial, and remote, and their Effects. Besides, those Effects which depend on other Causes, upon which the Heavens have either none, or no direct power, cannot be certainly known by the Positions of the Heavens: but so it is with humane affairs: therefore the affairs of men depend principally on Gods Providence, and under him, on the wills and minds of men. That Gods Providence ordereth things concerning Men and States, is proved, *Eph. 1. 11. He worketh all things after the counsel of his own will;* and that not alwaies according to the ordinary disposition of second Causes; but turning and over-ruling things in a secret way, beyond the intentions of men, and the ordinary vertue of second Causes: so we see in *Rehoboams folly,*  
2 Chron.

2 Chron. 10. 15. *Amaziah's frowardnesse*, 2 Chron. 25. 10. Hence Eccles. 9. 11. *The race is not to the swift, &c.* and Psal. 75. 4. &c. *Promotion cometh neither from the East, &c.* But God is Judge, he pulls down one and sets up another. Again, the Stars have no power over mens souls and minds: The Heathen could say, *Sapiens dominabitur Astris*; A wise man will rule over the Stars. At the most that which they have, is but by way of inclination which grace, education, civil wisdom, and many other things may overway. Besides, the affairs of men and Nations are prospered, and blasted, not according to the use of natural means, but according to their carriage towards God, as they are sinful or obedient, penitent or impenitent; and men act in these moral performances, as they are assisted, or deserted by God, for which see; Isa. 6. 9. &c. Ezek. 36. 25, 26, 33, 34.

*Object.* But though they be not certain Causes, may they not be certain Signs of things to come?

*Answer.* No: for if they be signs fore-shewing events, they must either be so by nature, as smoke is a sign of fire, or by institution, as an Ivy-bush is a sign of Wine to be sold; but they are so in neither of these senses: therefore they cannot be natural signs, because there is no natural connexion between the Constellations, and humane Events: and whereas it's said, Gen. 1. 14. *Let them be for signs, and for seasons; for daies, and for years*: the meaning is, they are signs for the things which they cause, as the seasons of the year which they do both make and signify: or if they should be granted in general to be signs, yet could we not certainly prognosticate any thing by them, except we had particular Comments on them to declare what they signify, either by divine revelation, or by solid experience: but no such Comment is to be had, and therefore we have no certain fore-knowledge by them. Divine revelation is not pretended to, and a cer-



main experience we have not : for experience ariseth from  
 often observing the same thing, as a Physitian knows by  
 experience that *Rubarb* purges Choler, because he hath  
 often tried it: and ever finds it so : but we can have no  
 such experience of the effect of the Stars : 1. Because the  
 Heavens do scarce ever return to the same Position : for  
 though some great Conjunctions be the same, yet there  
 are infinite numbers of Stars ( which also have their in-  
 fluences ) that agree not with, and so may vary the ef-  
 fects of the other. 2. When Events follow these Con-  
 junctions, it cannot certainly be known that they are the  
 effects of them, for that many things fall out together ac-  
 cidentally, without connexion or dependance one upon  
 another 3. We see experience is uncertain, for that  
 Twins born under the same constellation differ extreemly  
 in disposition, and event, as we see in *Esau* and *Jacob*.  
 And whereas they say, that by reason of the swift moti-  
 ons of the Heavens, a little time makes a great difference  
 in their Position; Saint *Austin* answers, that yet their  
 conceptions were both in an instant, though their birth  
 differed a little : and *Ludovicus Vives* adds, that this o-  
 verthrowes all certainty of divining by the Stars, because  
 by reason of the swiftnesse of their motion, they suddenly  
 alter their positions, so that a man can never give an ex-  
 act judgment of any birth, because he cannot exactly  
 know the minute of his nativity. 5. Identity of effects  
 doth not only depend upon the efficient, but the matter  
 also : so that if we could be sure that the Position of the  
 Heavens were the same as they were a hundred years ago,  
 yet the same events will not follow, because of the diffe-  
 rence of men in divers ages and climates, of divers tem-  
 pers, educations, moral and intellectual principles, &c.  
 and why may not the influence of the stars produce divers  
 effects upon men of divers dispositions, as we see a hen  
 sometimes hatches chickens, other times ducks, partridges,  
 &c.



*Ec.* because of different eggs set under her.

5. *Arg.* That which nourisheth vain, and forbidder hopes and fears, is not to be practised, countenanced, or tolerated : but so do *Astrological* predictions; therefore, *Ec.* Fear and hope by reason of the signs of heaven, is forbidden, *Jer. 10. 2.* *Learn not the way of the Heathen, neither be dismayed at the signs of heaven, for the Heathen are dismayed at them.*

*Object.* But *Astrologers* oft hit right in their predictions therefore it seems there is certainty in their Art.

*Answer.* First, Do *Astrologers* tell right sometimes > so do Witches ; yet all confesse that it is by the help of the Devil, and therefore unlawful.

Secondly, *Astrologers* do also many times misse in their predictions. For *Isa. 44. 25.* *The tokens of these liars are frustrated.* Only this favour they find amongst the multitude, that their mistakes are not regarded, though they be many : their predictions that fall out right, are observed, and remembred, though they be few.

Thirdly, More is ascribed to *Astrologers* in point of truth from some tricks they use, than indeed they deserve. For as the Devil used of old in his Oracles, so they use ambiguous expressions which admit of a double construction, and men interpret them according to their events they add also many ifs, and cautions to their predictions whereby if the event answer not their prediction, they do with the vulgar avoid the shame of it, but if it fall out right, they go about with credit.

Fourthly, Is the opinion of judicious Divines, that much of that truth that is in their predictions, is from the assistance of the Devil, who either by an open contract or else in a voluntary secret way insinuates himself to draw on a league, and assists them with his knowledge and guesses, which exceed any mans. Hence Saint *Augustine*, Mr. *Perkins*, and others tell us of conscientious

men

men, who have been glad to leave off this study, because of the uncertainty they have found in the Rules of it. And Satan may help curious heads in this way, because besides his own knowledge, which enables him oft-times to guesse shrewdly, he may be permitted by God in a judicary way to be a true Spirit in the mouth of liars, as he was a lying spirit in the mouth of *Ahabs* Prophets. See for it, *Deut* 13.1, 2, 3, 4, 5.

*Obj. ct.* But its said, *Moses was learned in all the wisdom of the Egyptians, Acts* 7.22. and *Daniel of the Chaldeans, Dan.* 1. 17, 20. and *Astrology was part of that Learning, and therefore its lawful, or they learned an unlawful Art.*

*Ans.* There be two things in *Astrology*. 1. The Theory. 2. The Practise. Now many have studied the Theory, that have renounced the practise, finding that nothing could be done by it in a natural way. And its very probable that all the Learning that these holy men had in this art (if they had any) was but in a Theoretical way: there is no footstep of their practise of it in all their stories, but of the contrary. For we read in the second, fourth, and fifth Chapters of *Daniel*, that he was never call'd in with the Magicians, but after them; which shews that he was not of their society: also when he went about searching out secrets, he went not to his Books, but to his Prayers: not to consult with the Stars, but with God; as *Dan.* 2. 17, &c.

*Object.* But are not the Stars very powerful, and causes of many strange effects? and are not effects known by their causes? may then may we not divine by them?

*Ans.* Though they have a great influence upon inferior bodies, yet we cannot divine by them touching humane affairs: For

1. They cannot act but within their own sphere, which is in corporeal things; but humane affairs, though acted by



by mens bodies, yet they are guided by their spirits: which in nature are out of the Sphere of the Heavens operation: and their successes and miscarriages are from divine providence: therefore whatever may be prognosticated by them concerning elementary bodies; yet for men, their vertue is so far short in working on them, that it can give no light to judge of their future affairs.

2. Where the power of working is acknowledged, yet our knowledge of their vertues and operations is so dim, that we cannot divine by it: For the influences of all or most of the stars are unknown to us; and when all of them have their influences conjoyned, who can say, this effect is from the vertue of this star, and not from another.

A sixth Argument to prove that Astrological predictions ought neither to be practised, countenanced, or tolerated, is this;

That which most godly and learned men upon experience have renounced, and repented of, that is neither to be practised, countenanced, nor tolerated: But godly men have renounced and repented of their study of Astrology; therefore, &c. The *Minor* is thus proved; *St. Augustine*, the glory of his age for piety, learning, and solid judgment, confesses that he had been addicted to these vain studies: But by the grace of God he afterward renounced them, as an art condemned by true piety, affirming that it was a great error, a great madnesse, and a suspicion that might easily be refelled: He also mentions another on *Psal. 63.* that repented of, and renounced this wicked Art, as being as bad as *Paganism* and *Judaism*. *Aug. de Doct. Christ. l. 2. c. 21.* So saith holy Mr. *Perkins*; I long studied this art, and was never quiet till I had seen all the secrets of it: But at length it pleased God to lay before me the prophaneesse of it, nay, I dare boldly say, *Idolatry*, although it be covered with fair and golden shewes: therefore

therefore that which I speak with grief, I desire thee to note with some attention. Mr. Briggs also, sometimes Geometry-Reader at Oxford: a man eminent for piety, and his skill in the *Mathematicks*, upon a question moved to him by my author, touching *Judicial Astrology*, told him, that when he went first to *Cambridge*, he thought it a brave thing to be of Gods counsel, to foresee, and foretell secrets; resolving to attain to that skill, whatever labour it cost him; so accordingly after a while he fell upon the study of the *Mathematicks*, laying good foundation by going through *Arithmetick*, *Geometry* and *Astronomy*, not resting till he attained exactness therein: Then he fell upon *Judicial Astrology*: But there he found his expectation wholly frustrate, for there was no certainty in the Rules of it: Having therefore tired body and wits in vain, he at last repaired to a man in *Cambridge*, famous in that art, and a maker of *Prognostications*, to whom he bemoaned himself, for that he had bestowed so much pains to be an expert *Astrologer*, but the uncertainty of its Rules did now deceive his hopes: whereto the *Astrologer* replied, that the Rules of that Art were uncertain indeed, neither was there any cure for it. Whereupon Mr. Briggs left that study. Yea, he affirmed that he would undertake to the skilfullest *Astrologer* in the world, that let him set down any conclusion touching either man or State, yea, or weather, and he would prove that it would fall out so, and that it would not fall out so, from their own Rules and Principles: He said also that his opinion was, that they that addicted themselves to the practise of divining *Astrology*, the Devil did at first lend his secret assistance, and at length by degrees, if God prevented not, entice them into a contract.

Quest. But who may be said to practise this unlawful Art?

Ans. First, All such as calculate mens nativities, and thereby divine what their condition shall be, whether



ther good or bad: such also as by the stars take upon them to foretell the successe of particular enterprises: such also as erect figures to find out things lost: and such *Amatic makers* as take upon them to foretel future contingents, as what weather it will be every day, &c.

*Quest. Who be the countenancers of this unlawful Art?*

*Ans.* First, such as go to them to have their nativities calculated, to know their Fortunes, as they call it: or that seek to them for things lost, &c.

Secondly, Such as buy or read their Books, unlesse it be with a purpose to confute them. This is to go a whoring after them, forbidden, *Lev. 20. 6.*

Thirdly, Such as believe their predictions, and are affected with joy or sorrow, as they prognosticate good or bad.

Fourthly, Such as talk of their predictions as things that have something in them, and that they are not to be contemned.

Fifthly, By applauding their predictions, applying them to other events.

*Quest. How and when are Astrologers tolerated?*

*Ans.* First, When their Books are licensed, or not prohibited: when they are suffered to go abroad, and not suppressed.

Secondly, When the Astrologers themselves are suffered to go unpunished; who do so cheat and delude the people. When Ministers hold their tongues, and preach not against them, nor confute their lying vanities; and when Magistrates hold their hands, and punish them not. Or when there are no Laws made against them; or if made, yet not executed. *Greece's Astrologomastix.*

*Quest. How many sorts of foretelling things are there?*

*Ans.* Three. 1. Divine: such as are by God himself, or by the Prophets inspired by him.

Secondly, Humane, and natural; which are from natural



rural causes to their natural effects. Thus the Astronomer may foretel the Eclipses : The Physician the effects of some diseases : Of which sort are politick predictions, which wise men can sometimes presage about Common-wealths, though indeed these are but conjectures.

Thirdly, Diabolical, which are by Gods just judgment suffered to be upon a people : and these are either by the Devil, or by his instruments, as *Witches, Sorcerers, Astrologers, &c.*

Quest. *Are these Diabolical predictions lawful?*

Ans. No For 1. It is only the property of God and of the Scriptures to foretel things to come : and therefore such Astrologers as take upon them to foretel things not natural, but voluntary, and such as are meerly subject to mens wills, do not only undertake a vain, rash, and false thing, but that also which is very abominable and wicked

Secondly, It hath been the Devils way alwaies to disturb the Church, and to endeavour the damnation of many mens souls, by making them credulous in these things. And as Christ hath set in his Church Pastors and Teachers, to instruct them in the way to Heaven : so the Devil hath raised his *Witches, Sorcerers, Soothsayers and Astrologers*, to seduce the world out of the right way. As *Cardan*, who rose to that height of impiety, as to calculate Christs birth ; and made his power to work miracles, to flow from the influence of the stars under which he was born Others have been bad, though not so bad ; as *Petrus de Aliaco*, who thought that the time of Christs birth might have been foretold by the stars : and *Kepler* contends, that those *wise men* by the Rules of Astrology might have presaged, not only some strange event, but the birth of some great Monarch : as if Christ were not born after an extraordinary and miraculous manner, I deny not but that the Heavens have influ-

ences upon mens Bodies : hence that man possessed with a Devil was said to be *lunatick*, probably because the Devil took the opportunity at that time of the Moon, wherein humours do most abound, then to disturb and distract him : but the Heavens were never made for Books to reveal what should come to passe.

Thirdly, *Witches, Sorcerers, and Astrologers* are oft condemned in Scripture, as *Lev. 19. 26. and 20. 27. Deut. 10. 11. &c. Isa. 45. 12. &c.* Besides, all the Fathers speak with much vehemency against them : Many Councils have condemned them : yea, divers of the wiser sort of Heathens have cried out upon them. *Tully* wrote several books *de divinatione*, condemning such Diviners. Instancing that before a great battel, the Mice had gnawn the Buckler of a Souldier, whereupon the Soothsayer concluded that that war should be fatal and unlucky : as if (saith *Tully*) because mice did gnaw some books that I have of *Plato's, De Republica*, therefore I should conclude that our Common wealth shall be destroyed. And we read, *Acts 19. 19.* of many who being converted, brought their books about such curious arts, and burnt them. We may read more hereof in *Perricius, Spanhemius, Zanchy,* and others.

Fourthly, If the Heavens were true and proper causes, or necessary signs, yet no man could certainly prognosticate any thing by them ; because no man knows the number, nor the vertue and efficacy of the stars. The Scripture makes it peculiar to God only to know the stars, and to call them by their names ; but if any man could certainly divine by the stars, he must know their number, activity and influence, yea, and the degree of their activity, without which they cannot but grossly erre.

Fifthly, If the Heavens be Causes, yet they are only universal causes : now from an universal, indeterminate cause



ause, there cannot be any special particular effect fore-  
old : for besides universal causes, all particular inferior  
causes, which are many and uncertain, must be known  
also.

Sixthly, If Astrological Predictions were allowed, it  
would bring in a contempt of God, and flat Atheism in-  
to the word, The Scripture carries us out to God in all  
things, to his Wisdom, Power, Justice, &c. But these  
would bind us to the Planets : yea by this means also the  
Scripture would be despised and laid aside, and all pro-  
phaneness would be introduced thereby : and every one  
would excuse his vices, with *How could I help it, seeing I  
was born under such a Star ?* As St. Augustine tells us of the  
servant of a certain Astrologer, who having robbed his  
Master, his Master went about to correct him for it ;  
whereupon he cried out, that he could not help it, for he  
was born under *Mercury*, (and the Astrologers say that such  
are born under that Planet, are given to stealing) and  
thus he silenced his Master by the Rules of his own  
art.

*Object.* But we see that many times they foretel the  
truth.

*Answer.* First, And many more prove false and untrue :  
and if one thing fall out true, its more observed than a  
hundred things that prove false : Besides, when they  
foretel many things its hard if some one at least prove  
it true. A blind man that shoots many arrows, may  
chance with one to hit the Mark.

Secondly, If such things as they foretel do come to  
pass, its either from their expresse, or virtual contract  
with the Devil. And if not so, yet as St. Augustine ob-  
serves, its a just iudgment of God upon thee, that thou  
shouldst have wherewith to stumble and fall, and undo  
thyself, as *Deut. 13.1* &c. Thus a wicked Prophet may  
foretel that which comes to passe. And why ? God doth it  
to prove and try you.

B. 1

See

See Mr. An. Burges on John, p. 396.

Quest. What use may we make of this which hath been said?

Ans. First, Let all be perswaded to flee the study and to abandon the practise of this black art. The Scripture condemns it as abomination to the Lord, Reason witnesses against it, as being irrational and uncertain. There is vanity in it, danger by it. Satan is a subtil Serpent, and insinuates into many this way before they be aware. Find you pleasure in it? Its but a sweet poyson. Think you to get honour by it? you may be applauded by vain men, but are disallowed by God: Perkins reckons it up amongst the kinds of witchcraft: Saint Austin counts it ungodly dotage, and inconsistent with Christianity. Doth profit entice you? Its but Balaams gain, the wages of iniquity, money that will perish with you.

Secondly, If notwithstanding all that can be said, Astrologers will persist in their wicked practise; all should take heed of countenancing them, lest partaking of their sins, they partake in their plagues: Have therefore no fellowship with these unfruitful works of darknesse; avoid all commerce with, and resort to such persons: flee from them, as from the devil himself: thou breakest thy Baptismal Vow, if thou renouncest not such Diabolical practises. Shall we countenance what God abominates, and strengthen men in that which makes both them, and the Land liable to wrath? Let them not have the countenance of thy cost to buy them, nor of thy time to receive them, nor of thy tongue to mention or applaud them, nor of thy affections to fear, hope, or rejoyce in any thing they say. Forbidden, Jer. 10. 2, 3. If there were no buyers of such Almanacks, there would be no Sellers; if there were no Sellers, there would be no Makers, least no Publishers of such lying vanities, and truly



the Astrologer be guilty, the Buyer and Reader cannot be innocent. God hath forbidden seeking to such, under a grievous penalty, Lev. 20. 6 — *I will even set my face against that soul, and will cut him off from amongst my people.* Indeed learned men have observed that such delusions have prevailed amongst *Popish* and *anabaptistical* spirits. But that *England* should countenance such! and in a time of Reformation, Oh let us blush for shame! &c. How often (said *Tully*) did I hear such men promise *Pompey* and *Cæsar*, that they should live long, and die a peaceable death! whereas both of them not long after were murdered. And *Cornelius à Lapide* the Jesuit, in his Comment on *Acts* 19. bewaileth, that whilst he was at *Rome*, they were so much given to this wickednesse, whilst the Astrologers promised to some long life, to others a Cardinalship, to others the Popedom, and yet at last all were miserably deluded.

Thirdly, If Astrologers should be tolerated, then they which are in authority are to be entreated, First, That their books be not suffered so ordinarily to pass the Press: O how doth the world dote upon them! I have been credibly informed, that neer thirty thousand of *Lillies Almanacks* have been vended in a year. If devout men burnt their own books of this kind, how should devout Governours see to the burning of such Books? sure if those Books deserve the fire which derogate from the honour of Princes, how much more such as withdraw the minds and hearts of men from God? It were well, if Astrologers were put into the same Catalogue with other Sorcerers in the Statute of the first of King *James*, chap. 20. and to suffer the same punishment with the other: for the Scripture makes them birds of a Feather, &c. See as before.

Quest. But may we not use Charms, wherein there are none but good words?

*Answ.* No ; Its the usual craft of Satan to present things and waies in themselves indifferent, to silly minds, which consider not that the harm doth not consist in using such words and actions, but in ascribing to them an unnaturall vertue, without the warrant of God, who is the Master of nature.

*Quest.* Is it not lawful to enquire of Astrologers after things to come ?

*Answ.* Certainly since God hath hidden the future times from us, to go about to lay it open, is a work proper to the profest Undoer of Gods words.

*Quest.* Why may we not enquire after future times ?

*Answ.* Curiosity to know the future, carrieth many so far as to make a Covenant with the Devil, who yett stands not so much upon his points, as to refuse to be consulted with by those that have made no Covenant with him : No doubt but his pride is tickled with a mischievous delight, when he sees men seeking to him for that which is proper to God ; and thereby yielding him Divine service.

Which service that he may receive in a hidden way, from the finer sort of wits, he hath devised some seeming sublime Divinations, perswading them that the decree of God about humane events is written in the motions, and severall aspects of the stars, and that therefore this kind of Divination is lawful, yea, Divine.

*Quest.* What are the evils that proceed from hence ?

*Answ.* First, They are innumerable: For 1. That silly reverence which vulgar persons give to these Predictions, makes them wild, and sets them upon the fulfilling of them, because they esteem them unavoidable.

Secondly, The worst evil is, that thereby mans mind, which ought to dwell at home, is transported out of himself ; and in stead of reposing upon the wisdom and love of God, is suspended upon the Dragons Tail, and the ascendent of an Horoscope.

Thirdly,



Thirdly, It cuts in sunder the very sinews of industry, and makes men idle, greedy, and inconsiderate. The Histories of the Greek Emperors, *Alexius* and *Manuel*, are lamentable examples how credulous persons are undone by the impostures of *Astrologers*, when they expect from the stars those successes which should have been wrought out by Piety, Prudence, and Valour.

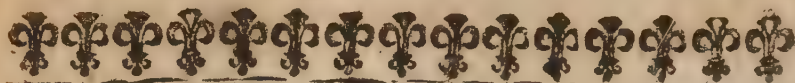
*Quest. What further reason is there against these Astrological Predictions?*

*Ans. Consider, that all affirmation is grounded either upon Reason, or Authority. The assertions of Judiciary Astrology are of the last kind: For no reason can be given of their Maximes. Now the authority upon which these Maximes are grounded, must either be Divine, or Humane, or Devilish. They are not grounded upon Divine authority, but are expressly forbidden by it, Jer. 10. 2. Isa. 47. 13. And humane authority in this case is of no weight: for who hath given power to men to dispose of the several Offices, and Pre-eminencies of Celestial bodies: It remains then that these Maximes are grounded upon Diabolical authority. In brief, since they are not grounded upon reason, either they are forged by men, or delivered by revelation: and if that revelation comes not from God, it must needs come from the Devil.*

*Dr. du Moulin, of Moulin, of Contentment.*

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## *The Fundamental Maxims of Judicial Astrology ex- amined and answered.*

**T**HE first general maxime whereby Astrologers endeavour to gain credit and reputation to their documents, is what all men readily confesse; *viz.* that the Stars are not meer signs, but also natural causes of very many effects; as if men were bound to admit the same Position for truth concerning other effects which they boast the divination of aforehand. It is well known (say they) that inferiour natures are not subjected to Superiour in vain, since they are so manifestly cherished, moved, and governed by them. That the Sun is the cause of light and heat, and that by its accessse and recessse annually, it doth introduce the Series and Vicissitude of seasons, that it doth procreate Plants, and Animals, and in particular men, according to that common saying, *Sol & homo generant hominem*: that it doth extract Vapours from the earth, which become the matter of rain, of winds, and the like. That the Moon doth fill and empty all shel-fish, the bones of animals, the brains of Conies, and hath great power over all moist bodies; and especially the Sea, whose Tides are conformed

med to her Motion. Lastly, That there are certain influences, by which not only these two principal Luminaries, but also the other lesser ones exercise their virtues upon sublunary bodies: For since the stars ought not to be conceived idle and ineffectual, and that there are some certain effects which cannot be referred to any other causes but them, as the critical mutations of diseases, and the inequality of seasons, &c. And this is the sum of what our Astrologers alledge for support of their pretence, and whereby they study to endear their art, and prepare the minds of men for the more smooth and easie admission of what they afterward impose with prodigious confidence: and indeed what they urge concerning the Sun and Moon, seems so plausible, that judicious men at first are drawn diligently to listen unto what they say concerning that, thinking they would proceed to prove the rest of their suppositions with the like evidence, not suspecting that upon such specious foundations they should so soon erect nothing but ridiculous Fables and wild absurdities. But alas how far are they from making the members of their artificial body respondent to the head of it; but they have no sooner laid down this ground, but with admiration we may see they instantly run out to such super-structures which have no solidity nor strength, either from experience or reason. Indeed I cannot but wonder and blush when I observe the first writers of this art, *Ptolomy*, *Fermicus* and *Manilius*, after they have begun their discourses seriously and with gravity befitting Philosophers, and men professing the severity of reason, in a moment to fall upon meer childish toys, and old wives dreams. It is very dishonourable for learned men, by the pretext of such Positions as are generally confessed, so to impose upon the credulity of their Readers, and would make them believe that these fopperies which they intend to foist in afterwards, were of the same evidence and certainty with the premises.



premises, Yea it is not only dishonourable, but odious and detestable to delude men, by drawing such a consequence as really is no consequence, that the Sun doth vary the seasons of the year, and the Moon fatten shell-fish in her Full, and make them lean in her Wane, this common experience will aver for a truth; but doth experience attest the like of the twelve Signes in the Zodiack, and of their severall degrees, and the Planets positions in the twelve Houses with their aspects one towards the other adding the influence of the fixed Stars to them? Certainly no, nor can any of our Astrologers by observation, shew any one of the least effects that ought to be referred to this or that particular Constellation or Star rather than to any other cause that is sublunary. What then, have they any reason to flee unto? No, doubtlesse none at all since all reason resteth on experience, and of that here can be none; and all that can be inserted is this, that each Luminary being a Lucid Body, doth in proportion to his Orbe enlighten, warm and work such effects as arise from such light and heat. I add, that forasmuch as the Stars are general Causes only in respect of sublunary things: I may well demand a reason why any singular effect may not be ascribed to some singular cause here below, where are such multitudes of natural and convenient Actives and Passives, rather than to those remote ones, the Planets and fixt Stars. Instance, When we give an account of the causes of odours in compound Ointments, we refer one kind of smell to the Roses, another to Jasmine, a third to the Orange flowers, and no particular smell to the Oyl which is the common matter of the composition, and the cause of the fragrance, neither to one nor to the other of the Ingredients: as for example, in a Garden, this Plant groweth here and not there, and this there and not here, we refer it to their seeds, which were sown in those places where each one groweth.



groweth, not to the water wherewith they are irrigated,  
 which is only a general cause of the growth of the Plants,  
 and indifferent nourishment to each sort : So are we to  
 Philosophise concerning those effects that are ascribed to  
 Heavenly Bodies : For since the heat of the Sun ( for in-  
 stance ) is general, why it should harden clay and soften  
 wax, is to be referred to the different dispositions of those  
 bodies, not to any various efficacy in the Suns heat ; and  
 why the Sun produceth a Plant in this place and not an  
 animal, an animal in another place and not a Plant ; this  
 is to be referred likewise to the vertue of the seed which  
 is plantary in one place, and animal in another. The  
 same may be said of other things that arise from the influ-  
 ence of the Suns heat ( as for example ) the Sun raiseth  
 Vapours from this part of the Earth and not from ano-  
 ther, because in one part is moisture, in another none :  
 One year it raiseth more vapours than in another, be-  
 cause one year yields more moisture than another ; one  
 year the exhalations are healthy and good, another in-  
 fectious and Pestilential, because of the different matter  
 from which they are drawn : Hence we learn, that since  
 it is besides all reason, when there may be many causes of  
 any particular effect, without the concurrence of all,  
 which that effect will not follow, for us to think it suffi-  
 cient to our Prognostication of that effect absolutely and  
 positively that we know any one of all these various causes  
 that must concur to the production thereof ; it must be  
 likewise besides all reason, when besides the stars there  
 are other the Inferiour causes, that must conspire to the  
 production of particular Effects, for any man to foretell  
 the contingency of those effects only, because he knows  
 but generally the influx of the stars, but not any of  
 the other inferiour particular causes that are required  
 thereunto : again, when there are some effects which  
 have no dependance at all ( or what is exceedingly ob-  
 scure )

feure ) upon the stars, but a manifest and necessary dependence upon sublunary causes. I would willingly know what reason there is why we should not rather have recourse to those sublunary and particular causes, than to those superlunary and general ones, the stars : thus when grounds manured and enriched by compost, do yield more plentiful crops of corne than before. It is plain that we are to ascribe this fertility, not to the influence of the Sun and stars, but the farming of the ground by the dung or soile, seasonably laid upon it by the careful Farmer.

I shall not need to add any thing more by way of argumental confutation of Astrology, as to shew you the vain Fictions concerning the fixed stars, the 12 Celestial Houses, the 7 Planets, positions in them, and their several aspects one towards another, with the several imaginary effects they attribute to them. I think for my own part enough hath been said in the general discourse for the confutation of it ; and I hope every judicious man that reads it, will be satisfied with it. I shall onely add some memorable examples of the frustration of the tokens of these Liars, and end this work.

One eminent Example. All Histories assure us that *Henry* the 3<sup>d</sup> of *France* died in the Fourtieth year of his age compleat, of a wound received in his eye, in the exercise of Tilt-ing ; and yet see the Prophecie of *Gauricus*, concerning him in his Prognostication of the year 1556, because in the Scheam of his Nativity, he had the Sun almost par-titely conjoynd to *Venus* under the degrees of his altitude, and also the Moon and *Venus* advancing through his Horoscope, under the Constellation of *Aries*, therefore he shall live most happy and glorious till the seventieth year of his age, deducting only two moneths ; and if by the favour of God he escape the dangerous years of sixty three and sixty four, it will be very long before there be an end of his renowned life. You have also the prediction



tion of *Cardan*, when speaking of the same King *Henry*, he shall be ( said he ) in his old age so much the more happy, by how many the more difficulties he hath passed through before. And how acutely these two famous Prophets did foresee these things, let the Event be Judge.

A second Example is that of *Cardans* predicting the lamentable mis-fortunes of men that were his dear friends, *Cheek* of *England*, and *Raconet* of *France*, and divers others, all whose Nativities he erected, with all possible exactnesse, and afterward printed them.

I cannot hold from noting that *John Rudolphus Camerarius*. when writing against *Sextus ab Heminga*, to declare the certainty of Judicial Astrology, collected an hundred several Genitures, and amongst them put the Nativities of the Late Kings of *France*, *Henry* the 3d. and *Henry* the 4th joyning also the judgment of *Fredericus Rutelius*: as to *Henry* the 3d. the butnesse succeeded accordingly, he told his disalter after it had befalln him. But as for *Henry* the 4th. who was then living when his Century was published, in the year 1607, nothing was lesse foretold by him than the time of his death: for though that best of Kings was murdered by a sacrilegious hand, in the year 1610, and that in the Moneth of *May*, our famous Prophet never suspected the least danger to him in that year or moneth, but cast his death upon the year 1613, and the moneth of *October*, as threatening some eminent danger to his life, in the 59 year of his age, nine moneths and one and twenty dayes, he being born on the 24 of *December*, at two a Clock after Midnight, in the year 1553, and that because the Sun would then come to the body of *Saturn* by direction, the Horoscope to a *Quartile* of the same, and the middle Heaven to a *Quartile* of the Sun: but truly as the death of that Prince was deplorable, so was the hariolation ridiculous.

A Third Example is that which *Suffredus* Judge of *Salonna*



lona shewed some friends of his his Fathers Nativity, with the judgments thereupon given, under *Nostradamus* his own hand writing; they were pleased to require of him concerning his Father, whom he knew well, as not dying till his Son was almost arrived at mans estate. The Father according to that scheme was born in the year 1544, on the 13 of *January*, 22 minutes after high Noon, the altitude of the Pole being supposed to be 44 degrees, which is more by the third part of a degree than ought. The Son *John Suffredus* not being able to give any account of those accidents which *Nostradamus* had foretold should befall the Father in his youth: as that in the 16th. year of his age he should fall into a dangerous Dysentery, or bloody Flux: that he should fall into a violent Fever in the 17th. year of his life; and in the 20 fall into love, and relinquish his studies, &c. There were some accidents which he did certainly inform his Friends of, viz. that the Prophet told him that the Father should wear his Beard long, & crisped (but he alwaies shaved his chin bare) that in the middle of his age his Teeth should be rotten) but he had very white and firm Teeth to his dying day) that in his old age he should go almost crooked and double (but he went to the last upright and straight as any young man whosoever) that in the 19th. year of his life he should become exceeding rich by inheriting a strangers estate (but besides what his Father left him, he never had any wealth or estate) that he should suffer by the treachery of his Brethren; and in the 37th. year be wounded by his own Mothers Son (but he never had any Brother, nor had his Father more than one wife) that he should marry a Forreigner (but he married a French woman of *Salona*) that in the 25 year he should be so addicted to Natural Philosophy, and the secrets of Magick, as no man more; as also to Geometry, and Arithmetick in an extraordinary manner; but he never had

had any particular affection to, or care of any of those studies (but entirely devoted himself to the knowledge of the Lawes; that in his old age he should apply himself to Navigation and Musick (but he never delighted much in Musick, nor was ever at Sea in his whole life) that he should not passe the 75th. year (but he passed not the 54th. year of which *Nostradamus* said not a word) And these things are the more particularly handled, to the end that men may judge what credit is to be given to such vain predictions. I may say, old women, children and fools sometimes do tell truth, and why may not Astrologers? Its more by hap than skill if they do. *Cardan* himself gives this advice to his Astrological Friends, if you have saith he) an itch to be divining, be sure you foretel the quite contrary to what Astrologers promise or threaten.

Fourthly, Historians report of a pregnant example of an Astrologer, that predicted that *Henry* the 7th. of *England*, a wise, valiant and prosperous King, should die in such a year; the King sent for him, and asked him, if he could tell in what place himself should be in the next Christmas (then near at hand) the Prophet being surprized with this unexpected question, stood mute a good while, and at last confessed he could not tell (thereupon the King smiling, said (then my friend) I am more skillful in Divination than you are, for I can foretel that you shall keep your Christmas in the Tower of *London*, and accordingly commanded him to be sent Prisoner thither, as a just reward of his impudence, and besides, the King did not die in the year predicted.

A Fifth Example: It is memorable what we read in History, that when some Astrologers had (by some great Conjunctions of the Planets in watery signs) predicted a general Deluge, and so great calamities to men and beasts, and that by the waters, that never the like was seen aforetime; and this deluge to happen in *February* 1524,  
the



the people in *Spain, France, Italy and Germany*, being terrified with this Prognostication, provided themselves of Shipping, Boats, Victuals, and other necessities for a long voyage, it so fell out that all that moneth of *February* was fair and clear, and more temperate than ordinary: (and we may take notice of a special Providence of God in it, in regard of the great serenity that was at that time: and we may justly deride the vain predictions of our star-Prophets; for it is not usual to see *February* pass away without Rains:) That *Cardan* and *Origanus* themselves could not dissemble their sorrow, for being so much disappointed in their expectations.

Example 6. There is another Remarkable Example recorded by *Scaliger*, out of *Rigordus*, who wrote that the Astrologers had foretold so general a destruction by the violence of winds and tempests, because of a Conjunction of as well the Inferiour as Superiour Planets, in *September 1186*, there being an Eclipse of the Sun on the 11th. of *May*, immediatly foregoing, that many did expect the universal dissolution of nature then to come; and yet when the time came, there was not so much as a storm ensued: So that the contrary event derided the skill of the Astrologers, and foolish credulity of those that believed them.

Besides, these Examples, the commonesse of every daies experience (if diligently considered) will produce the like Fallacies. Do but read over the monethly Observations of several Astrologers in their Almanacks for this present year, 1659, and you will find how grossely they are mistaken: Its worthy of your noting.

There are many more examples recorded, which I might have added, but then my Book would have exceeded the Bounds I intended.

I shall only add the sayings of a worthy man (and eminent Mathematician) concerning Judicial Astrology, and



and also add something by way of consideration and persuasion, and finish this Treatise.

I am very credibly informed, that Mr. Norwood a very worthy man, and well known amongst the Merchants of *Larmoodas*, should say (speaking of Astrology) to an eminent Friend of his, that he thought that it was a very hard matter (if not a thing impossible) to be a noted man in Judicial Astrology, and yet a good Christian: This will be testified by two known witnesses. But thus much I can say concerning it, that the very Principles of Judicial Astrology are inconsistent with the lively and vigorous actings of the Grace of God; and there can be no other agreement between them, than between light and darkness.

The considerations and persuasions against the study and practise of it, are briefly these.

1. Its a practise that the Word of God condemns. Do not study it lest ye be found fighters against God; For who is able to contend with the Almighty, who is wonderful in knowledge and wise in Counsel?

2. Its a practise that cuts in sunder the very Sinews of common Industry, and makes a man careless and slothful in businesse; for diligence is the life of businesse: *Solomon* saith, that its the diligent hand maketh rich.

3. Consider how miserable the lives and terrible the deaths of those Kings and Princes have been that have confided in their predictions: Histories are full of such Examples.

4. Consider another example as notable as the former, of some persons being told by Astrologers that they should die by a Rope, to prevent the shame of a common Gallows, were the horrible Executioners of themselves. Then be advised (in the fear of God) to flee from all such abominable practises, and have nothing to do with the Art or Artist in any thing you may be ensnared either by

it or them ( I say ) flee from it, as you would flee from the Plague or any other Infectious disease : and in all your necessities make your addresses unto God through Jesus Christ, and then whatever you want, asking of it in Christs Name, and according to his Will, he will grant you your desire in it, or some other thing that is better for you. To his Care I commit you.

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FINIS.

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